

SELECTIONS  
FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received up to 16th March, 1872.

POLITICAL (DOMESTIC.)

The *Akhbár-i-Alam*, of the 29th February, in referring to the famine in Persia, owing to which about 3,000 persons are said to die daily, calls upon the nobility of India to relieve the famine stricken population in their distress, and remarks that the subscriptions raised in different cities in order to perpetuate the memory of Lord Mayo would be well devoted to that purpose.

A correspondent of the *Almorah Akhbár*, of the 1st March, praises Lalla Pershadee Lall for having built a pucka serai and a fountain in Dhorga Dhar, in the vicinity of Almorah, at a large cost, but regrets that the rooms in the serai are kept in a dirty state in consequence of passengers leaving them uncleaned at the time of departure. The writer suggests that orders should be issued by the Magistrate of the district to the tehseldar to see that the serai is kept clean.

The *Akhbár-i-Anjuman-i-Panjab*, of the same date, publishes two minutes laid before a meeting of the Municipal Committee of Ajmere, held on the 12th February, by Moonshee Ameen Chund, Judicial Assistant Commissioner, and thinks that the suggestions therein contained, though referring to Ajmere, apply more or less to all cities, and are worthy of being taken into consideration by all municipal committees. In the first minute, an attempt has been made to trace the causes

why the climate of some cities has become unhealthy, and has given rise to epidemics and diseases. These causes are stated to be the following :—

- (a) The water of ponds, wells, &c., is not cleansed for years, in consequence of which it becomes unwholesome. Steps should be taken to have all wells and fountains cleansed once or twice every year.
- (b) The drains for the discharge of water are not kept clean. Their cleanliness should be properly attended to.
- (c) Butchers often slaughter goats infected with disease, and sell their flesh, which is a common complaint among Musalmans. They should be carefully looked after.
- (d) Deleterious substances are mixed with articles of food, which are thereby rendered injurious. Measures should be adopted for putting a stop to this abuse.
- (e) Proper arrangements, such as those adopted in Government jails, should be made for keeping latrines clean, and a sufficient number of sweepers should be employed for that purpose.
- (f) The daily cleanliness of the city is not properly attended to. Principal streets alone are swept, all other roads and lanes remaining dirty. This defect should be removed, the number of sweepers being increased, if necessary.
- (g) The medicines largely used by the people and sold in the bazaars are mostly bad and spurious. In order to remove this abuse, a committee of Native physicians should be appointed, whose duty it should be to see that good and genuine medicines are supplied to the people.
- (h) The watering of the streets in the hot season is shamefully neglected ; it is of importance that the streets should be properly watered every morning and evening.

The management of the above reforms should be entrusted to the Civil Surgeon, who should be required to submit a monthly report of the sanitation and conservancy of the city.

In the second minute, the attention of the municipal committee was drawn to the need of establishing an alms-house for the support of beggars who are unable to work, by means of popular subscriptions, aided by a grant from municipal funds.

[The *Panjábi Akhbár*, of the 2nd March, agrees in the statement made by the *Puttiala Akhbár* as to the injustice of allowing Europeans the exclusive privilege of having their cases tried only by the High Court, and the inference thence drawn by it, that the provisions of Her Majesty's proclamation, ruling that no distinction should be made between Her subjects of whatever creed and colour, are violated by the Indian Government (*vide* pp. 104-5 of the *Selections* for the week ending 29th February last). The editor is at a loss to understand why cases of Europeans, even of the lowest rank, are not cognizable by lower tribunals than the High Court. Is it because full reliance cannot be placed on the judgment passed by the subordinate Courts, or because it is considered below the dignity of Europeans to appear in such Courts? Either of these reasons applies with equal force to Natives, seeing that they have as much right to have their cases decided justly and deliberately as Europeans, and that there are many respectable persons among them who are worthy of being exempted from attendance at the lower Courts equally with Europeans. Cases of Europeans are tried exclusively by the High Court, and with much more deliberation than in the lower Courts, but Natives receive no such indulgence. The distinction between races is thus carried to an extreme. The writer illustrates this by the following example :—

There is in Sylhet a shrine of great sanctity, the sepulchre of a Mohammedan saint, named Shah Jalal. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there are held as sacred as the birds within the enclosure of the temple of Mecca. In January last a European officer, who was a head of the police, with another Englishman, entered the shrine, and, despite the prayers and

entreaties of the religious attendants, shot at the birds. In the course of the shooting a pigeon, which was wounded from a shot while flying, fell into the house of the guardian of the shrine. The sportsmen went to the place and were, of course, refused admittance by the owner; but they forcibly made an entry and took away the game. This incident led to the institution of two cases in the Criminal Court, one on the part of the guardian, based on the charge of criminal trespass, and the other on the part of the police officers against the guardian on the charge of the use of abusive language. Notwithstanding the gravity of the offence, the Magistrate in the first case only fined the police officer Rs. 5, while in the second, although the charge brought against the guardian was a trivial one, and such as could be lawfully justifiable as having been incurred for the preservation of his honour and property, sentenced the accused to one month's imprisonment, together with a fine of Rs. 50. An appeal against the decision has been preferred, and the case is pending.

The writer goes on to say that it is not only in the trial of cases that undue partiality is shown to Europeans, and the promises set forth by Her Majesty are violated, but even in the matter of conferring posts in the public service. A long time ago orders were issued by the Her Majesty, ruling that Natives should be eligible to the highest preferments equally with Europeans, but this order has produced no effect. It is surprising to find that, while other European States have given convincing proofs of their having removed all distinction between their subjects of different creeds, England is still backward in this respect. France, the neighbour of England, conferred the Government of a part of its dominions on a Musalman named Abdool Qadir, under the title of Viceroy and Governor-General, and the Emperor of Turkey has appointed a Christian as his Prime Minister several times. With England, it is otherwise. So far from gaining admittance into the Court of England, the Indian subjects of the English Crown are debarred from reaching the higher posts even in India.

The post of Extra Assistant Commissioner in the civil, and that of Risaldar in the military line, are the highest to which they can risen. No doubt it might be alleged that want of trust in the Natives prevents their succession to higher posts in the military department ; but such an assumption is quite ungrounded. The people of India have ever proved themselves to be the loyal and faithful subjects of the British Government ; and if through ignorance and folly a rebellion was stirred up in 1857, this ought not to remove trust in the people. Did not rebellions of a similar kind ever take place in England ? Are *all* Englishman loyal and faithful, and *all* Hindoostanees disloyal ? Natives have so long been under the subjection of foreign rulers as to have become habituated to live as a governed people, and there can be no doubt that they prefer the English rule as a thousand times better than that of their late sovereigns, who came from Cabul, Persia, Khorasan, and other places, and were not as civilized as the Europeans. Witness the proofs given by them of their loyalty to their present sovereign during the recent illness of the Prince of Wales. Rajahs and Nawabs distributed sums of money in charity, people of every religion offered up prayers for his recovery, and on his Royal Highness regaining his health showed their gratitude in a marked and conspicuous manner.

All this fully proves that there is no reason why confidence should not be placed in Natives, and why they should not enjoy equal privileges with Europeans. Her Gracious Majesty has been pleased to pass a mandate with the object of removing all distinctions of colour and creed between Her subjects, and the Indian Government should carry it out by extending to the Natives equal rights with their own countrymen, and appointing them to the higher posts now conferred exclusively on Europeans. ]

The *Koh-i-Núr*, of the same date, gives an interesting account of the reflections to which the assassination of Lord Mayo has given rise among the people of India. The first painful reflection is that the punishment of the murderer

should, in pursuance of established custom and the laws in force, have been no other than the common punishment of death by hanging.

It is painful to think that the murderer should be doomed to the same punishment which is inflicted for the murder of an ordinary person. The writer expresses himself strongly in favour of a recourse to torture in such a case.

It is curious, the writer continues to observe, the influence to which the deed is ascribed : by some to the aurora borealis, and by others to the imprecations of Ram Singh, the Kuka leader, and to the recent massacre of the Kukas.

According to some it is a bad presage, which portends that something evil is to befall the British rule.

Some take this opportunity to blame European officers for keeping no body-guards and attendants with them, and remark that necessary precautions for safety should always be taken. In brief, they would impress on the authorities the desirability of keeping with them at all times an escort of guards suitable to their rank and position, in order that persons hostilely disposed towards them might not dare to make any rash attempt on their person.

It is suggested that prisoners (like Shere Ali), who are suspected to be guilty of murder, should be treated as proved murderers. As a wilful attempt to commit an offence is morally the same as the actual commission of it, offenders proved guilty of an attempt to commit murder should be doomed to the extreme penalty of the law in the same way as convicted murderers.

Some persons are of opinion that offenders in this country ought to be subjected to punishments similar to those which were inflicted in the time of the Sikh Government, by General Ventura and other Governors who served under it. Killing, setting fire to houses, burning dead bodies, destroying whole villages, were penalties which were then inflicted for the most petty offences.

Some people, again, are led to compare the past times with the present. They remark that formerly all rajahs who governed the country, loved the people as their own children, and were in return loved by the latter. The rulers and the ruled acquitted themselves of their respective duties as they ought, and all went on well. The rules of treatment due from inferiors to superiors and *vice versa*, were strictly observed; the arts and sciences made much progress, and blessing and prosperity attended all trades and professions. Remnants of these blessings are still to be met with in hilly regions, which are raised above the plains, and where therefore the contagion of the latter has not reached. This fact is borne out by the statements of Dr. Leitner, who made travels in Ladakh, &c., as well as by other persons.

Now the state of things is quite otherwise. The most efficient arrangements have been made for preventing and checking crime, and yet there seems to be no end to it. Cantonments have been established at the distance of every one hundred or fifty *kos*; Courts of justice have been posted at every forty or fifty *kos*, with officers from the Naib Tehseel-dar and the Tehseeldar to the Deputy Commissioner and the Commissioner. Jails are full of convicts and criminals, punishments and chastisements are dealt out with vigour, and yet crime and wickedness are prevalent. In spite of the efforts of Government to educate and civilize the people, and in spite of the progress made in the arts and sciences, there is no sign of improvement. The cultivating class, who constitute the essential part of the population, notwithstanding that they enjoy numerous blessings which had never been their lot under any of the former Governments are loud in their complaints, as is fully proved by the popular song in the Punjabee dialect complaining of the acreage tax, which is boldly and fearlessly sung by them in public (*vide* p. 720 of the *Selections* for the week ending 9th December last). But this is only one of the numerous kinds of grievances complained of. People of the mercantile class are equally clamo-

rous, and no less so those who live on employments. All this is probably due to the following causes :—

Firstly,—The multiplicity of laws and regulations which has been carried to such an extreme, that the attainment of justice and equity appears impossible.

Secondly,—Pride and scorn on the part of the rulers towards the ruled, which have been carried to such an excess that polite treatment and fellow-feeling have become almost unknown.

Thirdly,—Partiality in the conferment of benefits and privileges, which prevents mutual good understanding between the Government and the governed.

The evils produced by the first of these abuses, *viz.*, the multiplicity of laws and regulations, are self-evident. The primary sources of disputes and contentions between man and man are these three, woman, landed property, and money (*zan, zamin, zar*). Of these, disputes connected with the first two are common among the agricultural classes. Those connected with woman have their origin in the shameless practice of betrothing a girl to several persons in return for money or other consideration, which has been so often noticed in the *Selections* (*vide pp. 115-17 of the Selections for the week ending 29th February last*). The sacred contract of matrimony is profaned by being treated as little better than a sale transaction, which of course gives rise to contests and law suits. The most powerful or the most wealthy amongst the suitors carries off the bride, the rest having recourse to Government tribunals for justice, which they seek in vain. A large sum of money is spent in stamp fees, the fees of pleaders, presents to the *amlah*, and a variety of other expenses, and months are taken up in the prosecution of the suit, the result being disappointment. The unsuccessful parties console themselves with the reflection that they spared no pains in fighting out their cause, and have thereby preserved their *izzat* among their fraternity.

Disputes connected with landed property are equally perplexing and ruinous, and involve litigants in difficulties which

it would be too long to recount, and from which they cannot free themselves during the whole of their life. The loss and trouble attending money suits are too well known. Expense has to be incurred in stamp fees, pleader's fees, and presents to the *amlah*, equal to the value of the claim, so that suitors, even if they win their cause, gain only a nominal success.

As to the second ground of complaint, *viz.*, the haughty and scornful behaviour of Englishmen towards the Natives, it is said that even *keranees*, to say nothing of Europeans, use most contemptuous language, and numerous other proofs might be adduced to show that the natives are looked upon with contempt.

Partiality in the conferment of benefits and privileges is evident from the fact that the higher offices in the public service are reserved exclusively for Europeans, those of lower emoluments being alone bestowed on Natives, and this, too, under conditions too strict for them to fulfil.

Such being the distinctions between the rulers and the ruled, it is impossible that a system of fellowship and friendly intercourse can be established on a firm basis. There is no doubt that if the complaints above mentioned be removed, all dangerous incidents will cease to happen.

The editor of the *Koh-i-Nur*, while he acknowledges the above assertions to be true to a certain extent, is not inclined to believe that the death of Lord Mayo was brought about by any of the causes alleged, but simply by fate.

The writer then goes on to notice briefly the history of Lord Mayo's career, and to eulogize him for the good done by him to India. It was always his wish to reduce the public expenditure, in order that the people might be exempted from the burden of taxation. He had been particularly attentive to promote the interests of the country and the nation to which the assassin belonged.

The *Puttiala Akhbár*, of the 4th March, suggests the desirability of publishing versions of the gazettes issued by

several local Governments and administrations in the Vernacular current in each Presidency for the benefit of the people at large. A translation of the *North-Western Provinces' Gazette* and the *Government Gazette, Oudh*, is already published : that of the former weekly, and of the latter monthly. Similar versions should be published of the gazettes of all other local Governments, the system pursued in the North-Western Provinces being the best for adoption. The attention of the Local Governments, and especially that of the Punjab, is invited to the suggestion, and a hope is expressed that the Hon'ble the Lieutenant-Governor of the Punjab will take particular notice of it.

The same paper, of the 11th March, points out the propriety of publishing vernacular versions of all Administration Reports. These reports contain much useful and important information on all matters connected with the working of the different departments of administration, and, accordingly, a translation of them would do extensive good to Government officers who do not know English, as well as to the public generally. A few years ago a translation of the *Punjab Government Report* was published in accordance with an order of Sir Robert Montgomery, late Lieutenant-Governor, but the practice was discontinued in the latter part of Sir Donald McLeod's period of office. The real cause of the discontinuance is not known, but it is believed that the course was adopted for the sake of economy.

In the writer's opinion the cost incurred in the preparation and publication of translations of the reports would be trifling as compared with the good to be derived from them. He suggests that the cost might be met from the budget provision under the head "Education," or from the local funds of the several districts under each Government, and Government might make considerable profit from the extensive sale which the translations would command. The attention of Government is directed to this suggestion,



A correspondent of the *Shola-i-Túr*, of the 5th March, complains that besides the usual taxes, a new kind of tax is levied from the Native residents of the cantonment at Cawnpore. This is the latrine-tax, the particulars of which are these:—All people living within the limits of the cantonment have orders to use the public latrine, and are required to pay six pies per head monthly. The higher classes do not use the latrine, but, nevertheless, they are compelled to pay the tax in addition to the usual pay given to sweepers for cleaning the privies at their houses; and the common people cannot make use of the latrine for the following reasons:—

- (a) Because it is situated in an open place, and has no wall or enclosure around it to screen it from the public view.
- (b) It is at a long distance from their dwellings, so that even women, who do not keep seclusion, are prevented from making use of it.
- (c) Separate quarters are not provided for men and women.

The writer expresses his surprise at this state of things, and wonders that the British Government should tolerate such indecency, and suggests that a good latrine should be built.

The *Akmal-ul-Akhbár*, of the 6th March, in its column of local news, reports an important case of theft in the city (Delhi). Ornaments, valued at Rs. 3,700, were stolen from the house of a jeweller named Jauhari Mull.

The *Akhbár-i-Am*, of the same date, states that at Allahabad thatchers have devised a plan for earning their livelihood by setting fire to thatched houses. Only recently a barrack was burnt by them, which caused much loss to Government.

The *Benares Akhbár*, of the 7th March, repeats complaints of the filthy state of the lanes of the city of Benares, for which it blames the municipal committee. As an effective plan for remedying this, the writer suggests that in each mohulla, a particular place should be set aside where the inhabitants may throw the dirt of their houses, to be thence removed.

by sweepers in conservancy carts, and that police constables should be held responsible whenever they find any place dirty to make a report of the same to the Superintendent of Conservancy, who should then take immediate steps for remedying it.

The *Lawrence Gazette*, of the 8th March, traces the cause of the murder of Chief Justice Norman and Earl Mayo to a curious custom said to exist among the Afghans, which is this. When they are sick or in difficulty they offer a vow that on their recovery they will sacrifice the life of a *kafir*. The truth of this is proved by the deposition of the murderer of the late Commissioner of Peshawur, who, when asked what motive had led him to commit the deed, stated that in time of sickness he had made a vow that on his recovery he would kill an infidel. The writer thinks it not unlikely that Abdoolah and Shere Ali might have made similar vows in pursuance of the custom, but at the same time states that the Musalman religion does not authorize the practice, and that, with the exception of the Afghans, no other sects among the Musalmans can be guilty of it. Accordingly, he would ask the authorities to guard against the dangerous effects of the custom by ruling that, with the exception of Afghan merchants, whose property as well as agencies in India are in themselves a security for them, all Afghans wishing to come to India should be required to furnish a security for good behaviour in the person of the Afghan agents and other trustworthy men of the nation in this or their own country, and obtain a copy of the deed of suretyship, duly sealed and signed by a Court, which they should keep with them as a certificate to be produced when necessary.

A correspondent of the *Koh-i-Nur*, of the 9th March, reports the prevalence of thefts in Kurnaul. One or two cases happen daily. Recently, property worth Rs. 225 was stolen from the tent of Mr. Martin, overseer of the Irrigation Department, and another case happened at the house of Syud Burkut Ali, Extra Assistant Commissioner. The correspon-

dent remarks that when thefts occur at the houses of officers who can afford to pay the expense of keeping guards and watchmen, the protection of the property of the common people must be precarious. The police are asked to direct their attention to the matter.

The *Majma-ul-Bahrain*, of the same date, complains that the bricks now made by brickmakers at Loodianah are far smaller and lighter than those made a few years ago, and thinks that the municipal committee ought to take notice of the matter, and should introduce a brick mould so that the bricks cast in it might be of the same dimensions as those formerly made, and the people be thereby saved the loss which they have now to suffer.

The *Kavi Vachan Sudha*, of the same date, in its column of local news, refers to a serious case of assault which recently happened in the Thuthera Bazaar (Benares). A bad character inflicted several blows with a club on a flour-seller and then ran away. The editor regrets that no efficient steps are taken to put a stop to such malpractices.

A Seetapore correspondent of the same paper reports that on the 4th February the *employés* of the Government school at Biswan, four in number, viz., three teachers and one chuprassee, while travelling in a conveyance to Khairabad to take part in a fair, were attacked near the latter city by a party of twenty robbers, who, after beating them severely with clubs, took away all their property. One of the teachers, a Bengalee, narrowly escaped with his life, while the other two were so much hurt that they had to remain under treatment in the hospital for several weeks, and the chaprassee received a blow which broke his head. The Deputy Commissioner of Seetapore has issued a notice promising a reward of Rs. 50 to any one who traces out the thieves. The correspondent regrets that beyond this no further steps should have been taken in the matter, and remarks that had a similar mishap befallen a European, the amount of reward would have been fixed at a higher sum. He

adds that a goldsmith's wife, of the age of twelve years, has been lost, and no trace of her has been found.

The *Pattiala Akhbár*, of the 11th March, backs the statement made by the *Amír-ul-Akhbár* of Loharoo as to the prevalence of highway-robberies in Sheikhawati (*vide* p. 137, para. 1, of the *Selections* for the week preceding), but exonerates the Government of Jeypore from blame in the matter. It is remarked that Sheikhawati is for the most part in possession of the zaildars of Jeypore, but is only nominally subject to that State on account of the Political Agencies of Rajpootana being a party-wall between the two. Thus, neither has the Government of Jeypore any direct control over the *ilaqa*, nor are the zaildars independent, so as to make it possible for the neighbouring states to enter into engagements with the latter binding them to be watchful of the doings of their subjects, and see that those engagements are fulfilled by calling in the aid of Government. Unless one of the two courses is adopted—*i. e.*, either the Government of Jeypore, which has a right to hold sway over it, is invested with a complete control over Sheikhawati, or the zaildars are left in independent charge and held answerable for the good behaviour of their subjects, the evil will continue to exist. Perhaps some blame attaches to the Government of Jeypore for not having made a representation of this state of things to the English Government. The attention of the Supreme Government, as well as the Agent to the Governor-General for the Rajpootana States, is invited to the matter.

The *Benares Akhbár*, of the 14th March, praises Mr. Lumsden, Magistrate of Benares, for his singular zeal in the discharge of his duties, his industrious habits and self-denial, his kindness and courtesy to the people under his control, and his patient scrutiny into the cases brought before him. He treats his subjects as his own children, and all parties are perfectly satisfied with his decisions, and feel no inclination to prefer an appeal against them.

The following Vernacular newspapers have been examined in this report, viz. ....

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	<i>Risâh-i-Khalâiq,</i>	...	Urdu, <i>Ditto,</i>	Bi-monthly, Weekly,	1872. Feby. 15th	1872. March 13th
2	<i>Naiyir-i-Akbar,</i>	...	Urdu-Hindee, <i>Urdu,</i>	... <i>Ditto,</i>	15th	13th
3	<i>Gwâlior Gazette,</i>	...	Urdu-Hindee, <i>Urdu,</i>	... <i>Ditto,</i>	18th	12th
4	<i>Naiyir-i-Akbar,</i>	...	Urdu-Hindee, <i>Urdu,</i>	... <i>Ditto,</i>	22nd	15th
5	<i>Gwâlior Gazette,</i>	...	Urdu-Hindee, <i>Urdu,</i>	... <i>Ditto,</i>	25th	14th
6	<i>Tâzrib-ul-Akhâiq,</i>	...	Urdu-Hindee, <i>Urdu,</i>	... <i>Not fixed,</i>	25th	16th
7	<i>Supplement to Lawrence Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Weekly,</i>	4th week.	14th
8	<i>Akhâr-i-Alam,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	24th	11th
9	<i>Akhâr-i-Anjuman-i-Panjâb,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	11th
10	<i>Almorah Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	12th
11	<i>Urdu Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	13th
12	<i>Najm-ul-Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	13th
13	<i>Muhîb-i-Mârwâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	14th
14	<i>Mungâl Samachâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	15th
15	<i>Risâh-i-Khalâiq,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	1st	15th
16	<i>Meerut Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	2nd	11th
17	<i>Koh-i-Nîr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	2nd	11th
18	<i>Rohilkund Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	2nd	11th
19	<i>Panjâbî Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	3rd	12th
20	<i>Gwâlior Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	4th	14th
21	<i>Muir Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	4th	11th
22	<i>Dabâba-i-Sikandari,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	4th	12th
23	<i>Kârnâmah,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	4th	13th
24	<i>Muir Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	14th
25	<i>Pattiâla Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	12th
26	<i>Mârwar Gazette,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th
27	<i>Oudh Akhbâr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th
28	<i>Nâsîm-i-Jaunpore,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th
29	<i>Sholâ-i-Tûr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th
30	<i>Rohilkund Samâchâr Patr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th
31	<i>Malla-i-Nûr,</i>	...	Urdu-Hindee, <i>Ditto,</i>	... <i>Ditto,</i>	5th	13th

No.	NAME of NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE of RECEIPT.
32	<i>Nasíl-Azím</i> ,	Arabic,	Labore,	March 5th	March 6th	March 13th
33	<i>Akmal-ul-Akhbár</i> ,	Urdu,	Delhi,	...	...	14th
34	<i>Akhbár-i-Am</i> ,	Ditto,	Lahore,	...	6th	14th
35	<i>Benares Akhbár</i> ,	Hindee,	Benares,	...	7th	13th
36	<i>Akhbár-i-Alam</i> ,	Urdu,	Meerut,	...	7th	14th
37	<i>Emorence Gazette</i> ,	Ditto,	Ditto,	...	8th	14th
38	<i>Allygurk Institute Gazette</i> ,	Urdu-English,	Allygurk,	...	8th	14th
39	<i>Oudh Akhbár</i> ,	Urdu,	Lucknow,	...	8th	14th
40	<i>Shams-ul-Akhbár</i> ,	Ditto,	Ditto,	...	8th	14th
41	<i>Khair Khwáh-i-Panjáb</i> ,	Ditto,	Gujranwala,	...	8th	14th
42	<i>Akhbár-i-Anjuman-i-Panjáb</i> ,	Ditto,	Lahore,	...	8th	14th
43	<i>Urdú Akhbár</i> ,	Ditto,	Delhi,	...	8th	14th
44	<i>Jalwá-i-Túr</i> ,	Ditto,	Meerut,	...	8th	14th
45	<i>Najm-ul-Akhbár</i> ,	Ditto,	Ditto,	...	8th	14th
46	<i>Rajpúrana Social Science Congress</i> ,	Ditto,	Ditto,	...	8th	14th
47	<i>Núr-ul-Anwár</i> ,	Ditto,	Ditto,	...	9th	13th
48	<i>Meerut Gazette</i> ,	Ditto,	Cawnpore,	...	9th	14th
49	<i>Akhbár-i-Anjuman-i-Hind</i> ,	Ditto,	Meerut,	...	9th	14th
50	<i>Urdú Delhi Gazette</i> ,	Ditto,	Lucknow,	...	9th	14th
51	<i>Koh-i-Núr</i> ,	Ditto,	Agra,	...	9th	14th
52	<i>Majma-ul-Bahrain</i> ,	Ditto,	Lahore,	...	9th	14th
53	<i>Rohilkund Akhbár</i> ,	Ditto,	Lodhiana,	...	9th	14th
54	<i>Kavi Vachan Sudhá</i> ,	Ditto,	Moradabad,	...	9th	14th
55	<i>Panjáb Akhbár</i> ,	Ditto,	Benares,	...	9th	14th
56	<i>Dabda-ba-i-Sikandari</i> ,	Ditto,	Lahore,	...	9th	14th
57	<i>Káránmah</i> ,	Ditto,	Rampore,	...	11th	16th
58	<i>Pattiala Akhbár</i> ,	Ditto,	Lucknow,	...	11th	16th
59	<i>Oudh Akhbár</i> ,	Ditto,	Pattiala,	...	11th	16th
60	<i>Nasím-i-Jounpore</i> ,	Ditto,	Lucknow,	...	12th	15th
61	<i>Shola-i-Túr</i> ,	Ditto,	Jounpore,	...	12th	15th
62	<i>Matla-i-Nur</i> ,	Ditto,	Cawnpore,	...	12th	15th
63	<i>Tahzib-ul-Ahláq</i> ,	Ditto,	Ditto,	...	12th	16th
64	<i>Benares Akhbár</i> ,	Ditto,	Allygurk,	...	14th	12th
			Benares,	...		

SOHAN LALL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.

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